The Bombay Guardian.

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WEEKLY REVIEW.

—The shoal on which the American frigate *Sacramento* was lost, *is not marked in the maps.* This is very discreditable to the authorities who are responsible for the coast-survey. Has the extinction of the Indian Navy, as the *Friend of India* suggests, something to do with it?"

—We hear that the Free Church Institution at Nagpore, has carried off 12 out of 37 scholarships given by Government for the whole of the Central Provinces. In the last Educational Report, this school is spoken of in terms of highest commendation. A correspondent says: "Notwithstanding the greater enlightenment that must follow the instruction which the scholars receive from day to day, they are still very dark and superstitious. Before the examination a great many of them went to Gunputti and promised sweetmeats &c., if they should pass. It is remarkable that every one of those who did so, failed most miserably."

—Preparations for an expedition to Abyssinia are going actively forward in several departments. Regiments have been ordered to hold themselves in readiness. It is proposed to send four Native and two European Regiments of Infantry; two European and two Native Cavalry Regiments; and several batteries of Artillery. If we do not hear of the release of the captives in the next two months, such a force will doubtless be despatched from Bombay. If actually sent we think a part of the programme should be to take possession of a portion of the country and hold it. Abyssinia should pay for the expedition, and there is no other way in which it could do it. It would be a great thing for the civilization of Africa, to have an English settlement in the salubrious highlands of Abyssinia, with open communications from the Coast.

We have been much grieved to hear of the death of Mr. John Drynan, of the U. P. Mission in Rajpootana. Mr. Drynan was formerly in the army, a non-Commissioned Officer, if we remember rightly. He has been five or six years connected with the Rajpootana Mission, and has proved himself a most useful and devoted Missionary. We cannot do better than present our readers with some extracts from a letter received from the Rev. Mr. Shoolbred, announcing this new and severe loss of the Mission:

"For several months past he has been suffering more or less from exhaustion induced by abundant laboring, and to recruit his health and vigour spent about a month with our dear Brother, Dr. Valentine in Jeypore. He picked up so rapidly and felt so well and able for work that, spite of Dr. Valentine's entreaties to make a long stay, he broke away eight days ago and made Beawr at three stages. He seemed so well and every way improved on his return last Wednesday evening, that we were all rejoiced; and by little he had resumed almost all his usual labours. But on Saturday, the 3rd instant, he was attacked at early morning by cholera, and although every thing which human skill could suggest was done, he succumbed to the fell disease and slept quietly away shortly after 7 o'clock that evening. The stage of collapse so speedily succeeded his seizure that he was able to exhibit few or none of those death-bed experiences which are so much to be desired, and are cherished so long and lovingly in the memories of survivors. But his whole life and conduct had testified so clearly to the strength of his faith and the earnestness of his devotion to the Master's cause as to leave no shadow of doubt of his having gone to receive the palm and crown which the Captain of Salvation gives to every true soldier of the cross. Meantime as you can well conceive, his poor wife bitterly feels the blow, although she has had grace given her to bear up under it as becomes a Christian, and to say with child-like resignation, 'Not my will but thine be done.' Like many of God's providences this wears a face of mystery to us and to the Mission. Never were our departed Brother's services more needed. We were crippled before for want of Agents, and now he who could work so well and with such a will has been taken from us. I feel as if my right hand had been cut off; for he was, indeed, to me as a right arm. I cannot hope ever to have again so like-minded a fellow labourer. Night and day he stood by me aiding, upholding, comforting; and in all these years our intercourse and fellowship was without a jar. The loss is great to me. It is greater to the Mission at a time when the rising hopes of the Church hold back and most seem 'to seek their own not the things which are Christ's.' But God will doubtless visit and bless his own cause if only we prayerfully and patiently wait for Him."

We have received the first number of "*The Madras Churchman.*" There is an excellent paper in Madras, the *Madras Observer*; but unhappily, while its sympathies are manifestly with the Church of England, it is so vulgarly Catholic as to give the right hand of fellowship to other Protestant bodies, not Episcopal. It would appear that there are those in Madras who have no pleasure in a paper that sets forth any thing but High Church views; and consequently it is not surprising that they have availed themselves of the liberty which they possess in common with all, and established a paper after their own heart. The motto of the *Madras Churchman* is *Pro Ecclesiâ Dei*, and the picture of a splendid episcopal mitre is added that we may know what it understands by the Church. Its readers are promised 'a wood-cut of some article of Church furniture' in each number. It has an article on the "English Church Union" and another on Brotherhoods and Guilds, and publishes the Bishop of Salisbury's charge. Our own views of the church and of the service of God will, we fear, be very distasteful to our new contemporary.

At the anniversary of the Pope's accession to the Papal Chair, in June last, Pius the Ninth, addressing the assembled bishops, said:

"Venerable Brethren,—I pray you to redouble your supplications to God and the Immaculate Virgin, that we may be delivered from the serious dangers which encompass us. The vicar of Christ will raise continually his hands to Heaven. Sustain him as were sustained the enfeebled arms of Moses by his disciples. Close round me, that together we may fight and triumph."

"God and the Immaculate Virgin!" This is the hope of the Papacy. How utterly must they be unacquainted with the true and living God, the God of Revelation, who dare to associate with his the name of a creature. From first to last the Bible declares that God will not give his glory to another. The head of the Romish church declares solemnly that in God alone he has no confidence; beside his power, wisdom and goodness, something else is needed; a saved sinner must be associated with him; then only can the Vicar of Christ hope. The Vicar of Christ confesses plainly that he does not know Christ, the Way, the Truth and the Life, the one Mediator between God and man, whose name is the only one given whereby we may be saved. Even the name of Christ it would be blasphemous to associate with that of God, were Christ not God.

The Rev. S. C. Dean, of the American Mission, Satara, sailed with Mrs. Dean, six children and Miss Bertha Abbott, in the Ship *Dhuleep Singh* that left Bombay March 21st for Liverpool. The ship met with a hurricane off the Cape and the lives of all were in great danger for some time. The following extracts from letters dated St. Helena, June 8th, will give some idea of the circumstances:

"We experienced a fearful gale off the Cape, lasting from Saturday evening (May 18th) to Wednesday evening (22nd.) Our lives were in great danger. Five cabins were entirely washed away with all their contents. Such a heavy sea our Captain had never seen. If this had not been an iron ship we would not have been alive now. As it was we escaped a fearful death. All Sunday night we were clinging to each other in one part of the Captain's after cabin, half-dressed and wet to the skin. Indeed we spent the night in prayer and in trying to compose ourselves to meet a watery grave.

"By this disaster we have sustained many losses, but not a soul on board was lost, for which we feel truly thankful.

"Bertha's and Horace's cabins were among those washed away, and as many of our things were in those cabins, of course we are rather destitute. Bertha has lost every thing except one box which was in the hold. We have lost eight boxes.

"The first mate was knocked down and fearfully mangled and he has been lying ever since with his leg in splints. The second mate is laid up too, and two of the men have taken their places.

"The Lord be ever praised for his loving-kindness in not allowing a hair of our heads even to be hurt during those awful days. The water was up to the men's necks on deck nearly all one day, but only twelve inches of water got into the hold. Every thing on deck was swept away, the great iron ports,

boats &c., but the bulwarks were secure, consequently our rigging was saved. The ship was utterly unmanageable."

Miss. Bertha writes:

"That Sunday night, after being in bed a little while, I felt something cold, and then found my mattrass wet. When I got out of my berth the water came in so that I could not stand. I then got into Carrie's berth which was higher than mine, but the water soon reached me. The boxes were jamming against our berths. Horace began to scream out: I got him quiet by telling him to pray to God. We all thought we were going to sink. Pretty soon the cabin-boy came and said there was a dry cabin, so he and Samuel helped the children to it. I had to wade through the water up to my waist. We all sat up the rest of the night, expecting it would be our last, Three men were constantly baling out the water from this cabin. All the cabins on one side were broken up and carried away."

Mr. Dean's little girl writes a short letter. After being washed out of her berth and exposed to so many dangers, she seems to have been impressed with two verses of Scripture which she quotes: 'Him that cometh unto me, I will in no wise cast out.' 'But the Son of Man had not where to lay his head.'

The health of the party was good, excepting that of Mr. Dean. His health was not much improved.

The Dhuleep Sing arrived at Liverpool at the beginning of this month. From an account published it would appear that almost all the damage and the danger were caused by a single sea.

These friends have been remembered in prayer, since their departure; may the thanksgiving of many abound on their behalf.

When a delusion takes possession of a man's mind it is noteworthy how it at once stimulates and subordinates to itself all his faculties, and compels every thing that comes under his observation to yield him 'confirmations strong as proofs from holy writ.' We have an example of this, as we think, in some papers on "the great Pyramid" in *Good Words*, by Professor G. Piazzi Smith. He believes the Pyramid to have been *inspired!* Thus he discourses about the empty sarcophagus of the Pyramid of Cheops: "It is of a size richly symbolic of all those strange and precious materials which the Creator has enclosed within the compass of the earth-ball on which man lives and works; and it, the coffer, did form—in a more worthy and scientific manner than has ever been thought of since,—the original of both capacity and weight-measure to many favored branches of mankind. It rules still the approximate size of our British quarters, tons and pounds." From the fact that the entrance passage points to *a Draconis* when crossing the meridian below the pole, and that the Grand Gallery points to the Pleiades at the period when that constellation crosses the meridian at midnight, he infers that the pyramid was built to give the world a perfect chronology. We wonder it does not occur to Professor Smith, that an inscription to that effect would have answered the purpose, while as a matter of fact the world has been for thousands of years quite ignorant of the inspired teaching of the pyramid. Here in India, for instance, we have an endless variety of profane *shers* and *maunds*; and between France and England there is a ruthless antagonism of measures. What adds to the strangeness of these papers, is that they are by no means wanting in sensible observations. For instance, he disposes very effectually of the attempts of Lepsius and Bunsen to assign an immense pre-pyramidal historic period to Egypt. On the next page but one to his article in the July *Good Words* we read: "The most vigorous minds are sometimes the victims, on a solitary point, of grotesque and absurd delusions." The reader has not to go far to find the proof of this.

It is not an uncommon thing to hear language used that seems to imply a belief on the part of the speaker that he could improve, if he had the opportunity, the course of divine Providence, in other words, could effect some improvements in God's way of governing the world. It is not often that a scientific man commits himself so far as to point out some alteration in the system of things that he thinks would have been for the better. There is no folly like the folly of the wise; and a more signal instance of this folly was never afforded, than in the idea broached by Laplace that the moon was not placed where she ought to be. What the earth wants of the moon, he says, is that she should give light in the absence of the sun; at present she does this very imperfectly; only once a month, in fact, do we get the full benefit of the moon. She should have been placed in opposition to the sun, at about a million of miles' distance from the earth, and made to move round the sun in an orbit parallel to the earth's. Then we should always have had full moon.

We wonder this distinguished *savant* did not complete his proposition by protesting against clouds at night, seeing that they often deprive us of the light even of the full moon.

Mr. Birmingham, in a paper in *Good Words*, points out that we need the tides as much as we do moon-light; and of course at that distance the moon would have very little effect upon the earth's waters. Then the earth travels much more securely in her orbit because of the equilibrum afforded by the revolution of the moon around her. The determination of the longitude would be attended with much more difficulty. We should lose the phenomena of eclipses and all the marvellous things that we have learnt from them. The moon's disc would appear only one sixteenth of its present size, and her light would not be greater than that of the young moon. Veiled by a perpetual moonlight, our telescopes would have helped us but little to penetrate the mysterious depths of space and show us the magnificent distances of the universe. Life would be vastly more monotonous without the phases of the moon, and poetry would be sadly crippled.

The fear of the Lord is the beginning of wisdom. An undevout astronomer is mad. It is inconceivable how men who have enjoyed in a greater degree than others, the privilege of studying creation, should dream that they can find in their own folly-stricken mind, better and wiser conceptions than those of the Almighty. But it is a fact, a melancholy one, that many naturalists, in all their investigations are much more occupied with the thought of their own sagacity, and more concerned in rearing a monument to their fame among men, than they are in discerning the glory of the Creator mainfested in his works.

ORDINATION OF Mr. BABA PADMANJI.

The Free Church Presbytery of Bombay met at Puna, on the 7th of August, for the ordination to the pastorate of the Native Congregation there, of Mr. Baba Padmanji, so well known as a Christian convert and vernacular author in the West of India. The Rev. Dr. Wilson, who presided on the occasion, preached in English, and conducted the ordination services in Maráthi; and the Rev. Narayen Sheshadri delivered an address to the congregation in Maráthi. With the members of the Presbytery present—in addition to the two now mentioned, the Rev. Messrs. Stothert and Angus, and Mr. John Small, Elder,—the Rev. Messrs. Ross and Macpherson, Chaplains of the Established Church of Scotland, united in giving the right hand of fellowship to Mr. Padmanji. The attendance, both of Natives and Europeans, was large; and the services, which extended to two hours, were felt to be of a very solemn and impressive character. Many prayers will, doubtless, continue to be offered up for the newly ordained pastor.

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SATURDAY, AUGUST 17, 1867.

EDUCATION AND PAY.

Noticing Mr. Carre Tucker's Pamphlet on Missions, the *Friday Review* expresses a wish that the following words of "sterling common sense were inscribed in letters of gold on the walls of Mission offices and Society houses in England."

"But when we give education, we must expect it to excite ideas of independence and self-advancement. Knowledge, all over the world, means power and pay."

In order to show how our contemporary understands this, we make a further extract from his article:

"In those words is contained the whole philosophy of the failure of the scheme of raising a body of educated Native Ministers. You educate a man for the Ministry,—you give him a high literary, theological, mathematical, and scientific education;—you place him, so far as education is concerned, on a footing of equality with yourself,—and then you tell him that he cannot enjoy the same power and control over Mission affairs and Mission funds as you do! You give him an education as good as you yourself have received, and then you turn round and tell him that he must be content with a fourth or a third part of your pay! Knowledge means power and pay, all over the world, except in our Indian Missions; no wonder, therefore, that in our Indian Missions educated Native Ministers are at a discount."

'When we give education we must expect it to excite ideas of independence,' says Mr. Tucker. Does the opinion of the *Friday Review* correspond with this? We think not. It does not exhibit much of a spirit of independence to demand that a Mission should in the first instance support and educate those who are to be Native ministers, and after that give them the same salary that they do to their European missionaries. Here is what the *Friday Review* says in addition:

"But it is alleged that a Native does not require so large a salary as a European. Very likely not. Is it because a Native has a less capacious stomach than his European brother? Is it because all creature-comforts are meant by Providence for the European alone, and none for the Native? Is it because a black skin suffers less from solar heat than a white one?—Science teaches precisely the opposite, since black colour is a worse conductor of heat than white."

The editor of the *Friday Review* is a Native

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minister, and has been for some years, we believe, supported by his own congregation. His practice is a better exhibition of independence than the sentiment he here expresses.

Mission funds are limited. Societies find it very difficult to maintain their Missions upon their actual footing, much more to increase them. If salaries are enhanced in one direction, they must be reduced in another. If Native ministers are to receive the same salaries that foreign missionaries usually receive, a good many vernacular schools must be shut up, a good many catechists must be dismissed or placed on a still humbler pittance. There is considerable difference in the pay of foreign missionaries; some receive Rs. 100, some, we believe, Rs. 400. There are Native ministers who receive more than the first of these sums. The Rs. 400 a month which the *Friday Review* seems to think proper for the Native minister, would support more than a score of humbler agents. Many very useful catechists are quite content with Rs. 10 a month. San Quala, who in one year was the means of the conversion of 3000 Karens, was content with that stipend. People sometimes talk as though Missionary bodies had immense sums at their command, and to give or not just rested with their inclination.

"Knowledge, all over the world, means power and pay." Knowledge is power, generally; at all events, knowledge rightly applied is. "Knowledge is pay." Men are to be salaried according to the measure of their education. Is this the principle upon which Protestant Missions are carried on? If so, it must be because the principle is inculcated in the Bible; for the word of God is the Charter of Protestant Missions; but we have not been able to find such a principle laid down in the Scriptures.

Nothing is more prominent in the teaching of Christ, than the inculcation of a spirit of self-denial. A man is not worthy of him who will not deny himself, take up his cross and follow him. In the most express terms he teaches his followers to rebuke the covetousness and worldliness of men by exhibiting a spirit the very opposite. Their treasure is to be in heaven. The apostles were able to say, silver and gold have we none. We are told by many that Paul was an educated man; did it strike him or any of the Christians of that day that he was therefore entitled to special pay? The infirmities and distresses of which he speaks, as the signs of his apostleship, were his special pay. He has an interview with the Native ministers of Ephesus, when on his last journey to Jerusalem, in which he says to them: "I have coveted no man's silver or gold or apparel. Yea, ye yourselves know, that these hands have ministered to my necessities and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Elsewhere he says that they who minister in spiritual things have a right to be maintained by those to whom they minister. But his idea of a maintenance is certainly not that it should greatly elevate a minister, in respect of status, above his flock. His own example distinctly shows that he would have the minister to be as the generality of the flock are, in the matter of support. We know not whether Timothy was a highly educated minister or not; he was a man very much after Paul's own heart; writing to him Paul says "having food and raiment let us be therewith content."

Missionary Societies have not adopted the principle that 'education determines pay' in fixing the salaries of Missionaries. If candidates had come asking that they might receive what they were worth as educated men, they would probably have been told by the secretaries that they had come to the wrong market; they should turn to some more worldly profession; in the Church of Christ 'the laborer is worthy of his hire' and gets it, but it often pleases the Master to pay it in coin that is not current in the world. Missionary boards have simply enquired, What salary is necessary for the support of the missionary, that he may be unimpeded in his work? The Sandwich Island Christians not only support their own pastors, but send missionaries of their own to distant islands of the South Sea; and they too, in sending them forth, have doubtless the above question before them.

We have something more to say on this subject, but we must reserve it for another issue. Meanwhile we invite attention to the following from the July number of the *Missionary Herald*, embodying the views of a missionary in Eastern Turkey.

What shall be the Mission Policy? Proceeding to discuss the question of mission policy among such a people, the writer says: "We all know that the great mass of the people, in both Persia and Turkey, as well as in every other country where the pure gospel is unknown, are extremely poor and wretched. But for this reason, so much the more do they need the pure gospel and an independent religious life; and we, as missionaries, are bound by every consideration of duty to give it to them. The question is not, 'Are they poor?' but, 'Are they *so* poor as to be entirely unable to support those religious teachers who are necessary for their proper ecclesiastical organization?'"

The Churches should have Pastors. It is argued not only that the churches organized should, from the outset, in part at least, support their own religious teachers, but that they should, when organized as churches, be at once made complete in their organization, having their own pastors. "The question for us to solve pratically is, how, in the speediest way, to enlighten and save the greatest number of persons, and give them gospel institutions in prospectively permanent possession? To do this we must, as we believe, begin at the earliest practicable moment the work of *independent church organization*; and where this cannot be done in every village at once, we do it by giving a church and pastor to the smallest practicable circle of villages..... If any thing is plainly taught in the Scripture history of the early Christian churches, it is that they *all had pastors*, and that in the case of the missionary churches, these pastors were *from their own nation*. Paul and Barnabas did not return to report their first brief missionary tour without forming churches and *ordaining elders* in every city. And if any one thing more than any other, next to his all-consuming love for Christ and zeal for his cause, gave Paul his unrivaled success as a missionary, it was his efforts to secure native laborers and put them into the work. It would almost seem as if he regarded it as beneath him to perform the duties of the local ministry. 'Christ sent me not to baptize, but to preach the gospel,' said he to the Corinthians. And when we recall the large number of names of those put into the ministry, who are only *incidentally* mentioned, we can infer something of his wonderful success in raising up a native ministry in the countries where he labored.....That this result was no mere accident, but *a purpose*, a part of his missionary *policy*, is seen not only from the fact that to all the churches of his own planting did he give pastors, but also by his leaving Titus in Crete to do the same there."

They can and should do much to Support their Pastors. "Equally apparent is it that those pastors, even over the poorest of the churches, were supported not by missionary 'Boards,' but by home funds. And the whole history of the Apostles shows that, however he condescended to *baptize only in exceptional cases*, he made the *raising of money*, and developing in his converts the grace of *giving*, an important labor of his life....

"All nations, whatever their condition of degradation and poverty, have and *support* some sort of religious teachers, and that too, usually, at greater expense than that of Christian pastors; and shall it be said that that godliness which, in lifting heathen or nominally Christian nations from their condition of ignorance and degradation, gives them the 'promise of the life that now is' as well as of that which is to come, in evident breach of its blessed promise, sinks them in a still deeper slough of wretchedness and dependence? The idea contradicts all known facts...

"The material advantages which intelligence has over ignorance, industry over idleness, and virtue over vice, are each so many large sums to be placed on the creditor side in striking the balance of advantage which true Christianity has over all false systems. Observation among the Protestants of our own field shows that, to say nothing of time and vigor lost in former carousals, the saving of money by abstinence from wine and drinking, nearly or quite equals all which they now pay for supporting gospel institutions."

Mistaken Kindness. "It cannot be denied that missionaries, by their excessive and often unwisely expressed sympathy with the real or apparent poverty of the people, have increased the difficulty which really exists in the way of their supporting their pastors. To any one fresh from the thrift, tidiness, and comfort of the humblest New England home, even the best of those in these lands appear poor and wretched enough. When, then, the kind-hearted missionary, instead of teaching his convert the grace of Christian liberality, as he ought to, trusting in God to make good what the poor man has thus *lost* (?) begins to treat him as a pauper, and to encourage the universal Oriental greed for 'bakshish,' he not only harms the man, but inflicts a greater wrong on the church of which he is to be a member, by teaching it also to '*sit* and beg.'...The poor man, who by severest toil can only earn his daily bread, who from morning to eve, and from one years's end to the other, toils only for the body, needs the elevating, ennobling influence of doing something for his *soul* and for *Christ*,—of putting, if only his *mite*, and that regularly, into the treasury of the Lord. And the impulse which the effort to do this will give him, will not only make him a happier man, and teach him to value more highly that gospel to support the preaching of which he labors, but, even aside from the direct, heavenly blessing promised to those who 'bring the tithes into the storehouse,' will really gain for him more than he gives, by the impulse which it gives to his self-reliance and energy."

As additional reasons for throwing upon the churches the support of their own pastors, in good measure from the outset, and fully at the earliest possible time, it is argued that "the system of hiring preachers with the Board's money, even when surrounded by all the safegaurds which a thoughtful, cautious, and far-seeing sagacity can devise, is fraught with danger to the persons employed;" that only when pastors are supported by their own people can we expect to find, between pastor and people "that mutual feeling of dependence, affection, and responsibility, which is essential to the usefulness of the relation;" that the churches of Christian lands cannot bear the expense, either of men or money, which will be required for the evangelization of the world upon any other system; and that the opposite course has already seemed to prove in certain specified cases, and must be expected ever to prove, at least a partial *failure*, as to the "planting of the gospel in any form that will stand by its own hold." "Souls may be saved, and not a few, but any thing more" is not attained. "We firmly believe," it is said, "that till missionaries generally come to essentially this conclusion, and act accordingly, till they make the *complete organization* of the churches, and their *pecuniary independence* by the support of their own pastors, a *primary* object, to which all mere secondary considerations are to give place, and fearlessly carry out that policy, the churches will remain merely nurselings of the Board, the hope of whose final manly development will decrease with the lapse of years, and with the increase of a kind of missionary labor which will but dwarf and blight what little piety they have."

THE KINGDOM OF HEAVEN. XXIII.

"*And they shall reign for ever and ever.*" *Rev.* XXII. 5.

The mad ambition of fallen man is to reign over his fellow men; to bring some, if not

many, to subjection; to be a fountain of authority. It is a small matter with him that he should have powers of his own subject to his will; he would have the powers of other men subject to it; he would give the largest scope possible to his will; and he imagines himself then likest God when vast armies are rushing through the world at his bidding, and when his will most largely takes hold of the world's machinery. As though God were nothing but power; as though the divine Government exhibited nothing but the mere force of will; as though you could lay your finger upon a single creation or process of God that did not bespeak wisdom and goodness and harmony and beauty and fitness as well as power. Blessed is the man whose will is worthy to rule among men, and in whose hands power does not intensify the discords of life. Should not every one who aspires to reign, see to it first that he has a will thus worthy, and tremble exceedingly to take power into his hands before he is taught of the One who alone knows, how to use it? For as power is, so is responsibility; and it is surely a fearful thing for one who has not learned to use even the meanest of his powers according to the mind of the Creator, to be clothing himself with any thing like regal power, and making himself responsible for the destinies of multitudes. Sin-blinded, however, we see men laughing to scorn such considerations, and breaking frantically away from their proper sphere, to possess themselves of authority; and what is more, we see the multitudes lauding and idolizing them according to the energy they display in the pursuit of power.

What if one were to seek the subjugation of his own will to the divine wisdom and the consecration of all his powers to the will of God? We should have then a door opened for God into the world, and might confidently expect that something of the beneficence and truth and beauty of Paradise would speedily irradiate and gladden, in a circle more or less extended, the pathway of his feet. In such a one the world might justly exult. But what madness to exult in heroes who gather up with their hands the destinies of millions, merely to add excitement to their miserable game of life, and whose will is allied to caprice and selfishness and folly.

The whole creation groaneth and travaileth in pain waiting for the manifestation of the sons of God, in whose hearts the will of their heavenly Father is enthroned; so that if you put into their hands the sceptres of great empires, it shall be simply the rule of God to which those empires should be subjected. The meek shall inherit the earth; they who are to shine forth as the sun in the kingdom of their Father, are now simply the meek, who are engaged in the work of self-subjugation, and whom the Lord of all is passing through various processes that they may be delivered from their own will. Men fancy that where there is not self-will there is nothing worthy of the name of will; but self-will is always Satan's; it is simply human will dissociated from the will of God; its result is havoc. The meek therefore, if we did but know it, are the kings of the future; they shall inherit the earth; theirs is the kingdom of God; they shall stand at the pearly gates and admit to everlasting habitations. Let us seek to know them rather than the heroes of the earth; to follow them rather than the ambitious and the autocratic.

But if it is a wonder to see the world possessed with the lust of dominion, what a wonder of wonders is it to see the deadly thing rampant in the church. In what is called the history of the church what do we find, from first to last, but Diotrephes after Diotrephes, loving to have the pre-eminence and doing their utmost to possess it. The church of Christ? Well, no. The true church of Christ is only seen by those whose eyes have been anointed with eye-salve; only they know it who know Christ; and as they know Christ they grow in the power of discerning his little flock. Almost all church histories are filled with accounts of men and communities that shall hear Christ saying in the last day, I never knew you. But alas, it is this very spirit of emulation, this lust of pre-eminence that has brought darkness where light once was; and the power of Satan where Christ once swayed. Even among the apostles did not the desire to be greatest, to be Prince, creep in? The Spirit of holiness rooted it out on the day of Pentecost.

The tares and the wheat are now growing together almost every where; and where Christ sees two very different bodies, children of light and children of darkness, we often see but one. Thus we are constantly coming in contact with those who are seeking pre-eminence among Christians, and are singularly favored, if the unclean spirit has no part in us. This is enough to make angels weep, that they who profess to glory in a Master that underwent the ignominious death of the cross, should be seeking to lift themselves above others, and should be glad or sorry according as they are applauded or overlooked. How is it they do not read in the Gospel that they who seek to reign unfit themselves to reign? He that will be chiefest among you let him be last of all and servant of all. A man must be subject to all before he can reign over all. For just so far as he is subjected God reigns in him. There is a crown that we may seek; that we must seek; but we are to seek it at the hands of God; this determines at once what the nature of the crown must be, and what are the true means of seeking it.

NOTES FROM AN INTERLEAVED BIBLE.—

John xi. 9. As long as I am in the world I am the light of the world. Fear not to follow me. Where I am is safety, moral at all events. Following the good, who shall harm?

10. 'In the night.' Out of the path of duty, of God's providence.

15. 'To the intent.' The resurrection of Lazarus was intended to prepare them for the death of Christ. He suffered him that he loved to die, waited four days, and then raised him to life, that when they saw him crucified his disciples might remember how absolutely he was master of death. But they did'nt. 'Let us go unto him.' Perhaps Thomas, thinking Lazarus dead, thought this meant a going unto death. As David said, I to him, not he to me.

19. These Jews were not believers. Christ did not require his disciples to renounce all intercourse with the world but to keep themselves unspotted from it.

20-27. Martha's faith was admirable here, and excels that of Mary, 32. Perhaps on the principle of the greater the love the greater the shock, Mary was more staggered than Martha by the strange procedure of him in whom they trusted, in delaying to come till death had done its work. They both were sure that if Jesus had been there Lazarus had not died; but Martha believed, though she scarcely ventured to ask it, that he was even now able to obtain the restoration of her brother from the dead. 'Even now.' This is the Thermopylæ of faith. Even now after the blasting of so many hopes, now that Lazarus is four days in the grave.

25. I am the life, and faith is the channel through which that life flows.

27. It is well when affection for a relative intensifies our faith in Christ.

30. He stopped outside to avoid publicity.

32. Christ's power almost made a reproach to him. We are often ready to think that he might do more with his power to bless. Because of our unbelief, indeed, he is often hindered from using his power. 'If thou canst do any thing' said the father of the demoniac; but Jesus interrupts him with, 'If than canst believe, all things are possible to him that believeth'.

35. These tears have wiped away the tears of thousands. He does not willingly afflict; in all our affliction he is afflicted. He did not make light of the anguish and cruel conflict through which they had been passing. The fact that good was to come out of it did not make him insensible to it. Now are we called to be insensible, because we can see a happy spiritual result.

Epitome of News.

SATURDAY, August 10, 1867.

—The Overland Mail closes on the 24th at 2 P.M.

—The railway from Colombo to Candy is open to the public from the 1st of August.

—*Scuthern Cross*: "The education and training given by the Missionary should be turned to the subject of the future prospects of Native Christians; all education in Mission schools should be of a low national school type; there might be a high school for the higher classes and clever boys; the boys should be turned out to be apprenticed to gain their own living early in life, not to one, but to all the various trades of a native village. Each Mission should have an estate attached to it, to teach agricultural labor, and afford a livelihood for the less intelligent."

—The same: "Burial fees we have always looked upon as monstrous and should rejoice to see an order abolishing them altogether."

—The statement that Mr. Chaplin had devoted 12,000*l.* of "the *Hermit's*', winnings to the restoration of Lincoln Cathedral is contradicted.

—The following telegrams from Florence, July 21st, overtook the last Mail.

Bismarck has been named Federal Chancellor.

Riots have taken place in Constantinople between the Greeks and Jews.

The Empress of the French has left for England.

The English Government will follow the example of the *Alabama* in the question respecting the ship *Mermaid*, sent to the bottom by a Spanish fort.

—*Times of India*: "We learn that the house built by Mr. R. J. Jejeebhoy near Kirkee, known as "Jamshed Mahal," has been purchased by A. D. Sassoon, Esq., C.S.I., for a lakh and a half of rupees. The house cost the builder close upon eight lakhs."

"We hear that the proprietors of the *Duftur Askara* press of Bombay have received a prize medal at the Paris Exhibition in the Indian Department for their collection of books, pamphlets, &c., printed by them, in English, Guzerathi, Marathee, and the classical languages of Persia and India."

MONDAY,—August 12.

—*Bombay Gazette's* special, July 2: Edinburgh "At Wurtemberg a pit has been found filled up with sand, moss, and the bones of a bear, fox, wolf, swan, and reindeer and reindeer horns. These bones are all of the polar type, which cannot be disputed of the reindeer bones. But the mosses found with them are so fresh and uninjured that they have been identified beyond question as

Hypnum Sarmentosum H. Grenlandicum, and other species which now exist only either in arctic latitudes, or on mountain sides, at or near the limits of perpetual snow. It is the 'dust bin' of a people who settled in the valleys of the Rhine almost contemporaneonsly with the thaw of the ice in which they had been locked through ages, and takes the history of man further back than any previous discovery of pre-historic remains, and up to the very verge of the awful glacial era."

We fail to see the connection between the premises and the conclusion. How is man dragged in?

—*Bombay Gazette*: "Our last news-letter from Kabul contains the account of a great fight which took place in Toorkistan, between Meer Alee Khan's general and a chief of Merv, in which the latter was defeated with great loss. The letter also states that several Afghan refugees have come over from Kandhar to Shikarpoor, which is British territory. This we regard as very lucky, and consider it the beginning of a case calling for British intervention. Not the least surprising statement in our Kabul correspondent's letter is the account it contains of the arrest of emissaries of the Maharajah of Kashmeer in Toorkistan; and we are also astonished to learn that His Highness has been levying war in that country against the ruler of Kashgar."

—The remains of the Jeddo were mistaken by those on board the *Merchant Prince* for a light-house. This led to the wreck of the ship.

—Who is responsible for the name of *Bhowanee* given to one of the life-boats?

—Fall of rain up to Saturday (Fort), 53 inches.

TUESDAY,—AUGUST 13.

—*Jubbulpoor Advertiser*: "We have been informed that in the Sumbulpore district not very many weeks ago, a Hindoo lately sold his daughter named Gya to the hill people as a Meriah sacrifice. The unfortunate girl was taken to a temple and confined there; in the night she contrived to escape, and hastened over the fields. She was caught again but her loud cries were heard by the police, who hastened to her assistance. The hill people say that they purchased her for fifty-three rupees, and her father now denies the whole transaction. We fear this proves that these hill people continue to carry on their terrible system in spite of all the benevolent exertions of the British Government. We have no doubt this will cause further searching enquires, and would draw Mr. Morris' attention to the same."

—The Asst Supt., Telegraphs in Bombay has made the following charge: "From information I have received I have reason to believe that an opium merchant in Mombadevie named Pestonjee has offered and given a bribe or bribes to Mr. Van Vollen, a telegraph master of the Bombay Electric Telegraph Department, for the purpose of obtaining copies of telegraphic messages addressed to other parties regarding opium sales."

—A most outrageous assault has been committed on four or five young gentlemen living in Hornby Row, by a large body of Parsees who broke into the house with the utmost violence, and very severely handled the inmates. One of the sufferers, Mr. Broomhead, received nine wounds and was left covered with blood. According to his statement the outrage was most unprovoked.

WEDNESDAY,—AUGUST 14.

—*Times of India*: "It is said that the Government of India have asked the Commissariat Department in Calcutta by telegram how many mules and suits of warm clothing can be immediately provided, with a view of being ready to despatch a strong force to Abyssinia when the necessary orders are received from England. A large number of mules and horses are also expected from the Persian Gulf, for the Bombay Government; and other preliminaries are being attended to in all the Departments."

—*Pioneer*: At "Murree, Assistant Surgeon Pell, 3rd Battalion Rifle Brigade, was found dead in his bed on the morning of the 31st ultimo. From the appearance of his body, however, there could be no doubt that death had been caused by cholera. The collapse must have been very sudden."

—A European was stabbed last Sunday by a Malay, and is laying in a precarious state.

THURSDAY,—AUGUST 15.

—The *Mofussilite* gives the prospectus of a new Mission opened by the Rev. Josiah Parsons of the Baptist Missionary Society:

"1. The mission shall be designated, 'The Mussoorie and Sub-Himalayan Christian Mission.'

"2. The principles by which the Missionary will be guided in all his operations shall be *wholly unsectarian*, the grand doctrines of evangelical Christianity, in which all true Christians are agreed, constituting the preacher's theme, and his sole object being the conversion of souls to God.

"3. The field proposed for occupation is that part of the sub-Himalayas bounded on the *north* by the *Snowy Range*, on the *south* by the *Plains*, on the *east* by the *Ganges*, on the *west* by the *Jumma*, the headquarters of the Mission being located at *Mussoorie*.

"2. Not more than one *paid* male and female native agent shall for the present be associated with the Missionary and his wife. But *unpaid* native agency shall be encouraged as much as possible, every convert being earnestly exhorted to do all in his or her power for the conversion of the heathen around."

—*Rangoon Gazette*: "The notion, that there are white elephants to be found, is a pure fiction. Both the monarchs of Burmah and Siam adopt as a royal symbol, the famous fabled '*white elephant*,' which is an utter absurdity. The so-called white elephant is nothing more than an Albino. Many specimens of white negroes may be seen, both in Africa and in America. It is nothing more than a preternatural whiteness of the skin, produced by a hereditary taint of disease. The eyes are generally red in such cases.

"The albino elephant, both in Siam and Burmah, which is nothing more than an animal in a state of disease, is dignified with the official title and status of the 'Sen-byu-meng,' or the white elephant prince. He has a palace constructed for him within the royal palace enclosure, he has six golden chattahs carried by his side when he goes out in state. The utensils out of which the animal eats and drinks are made of silver, and when any Burman approaches or passes the beast, he pays obeisance to him, just as much as if the elephant were a human being.

"The whole arrangement is redolent of the greatest stupidity. The diseased animal is not white, but of a copper colour, and looks for all the world of the same hue as a dirty penny. This device is derived from a fable in which the Thaghai-meng or king of all the Nats is pictured as coming to visit this world, mounted on the back of a white elephant, whose strength, fleetness, and beauty, are portrayed in such bewitching phrases as to make an invented fable look like a reality. This fabled animal is not subject to the laws of matter, for he can rule all over creation by the supernatural power ascribed to him."

—*Friday Review*: The idea of caste entertained by the *Vitrodaya* is, that "it is an exclusive association only *founded on birth*." Does not our contemporary know that there is such a thing as original differences of the human mind? Does he not know that excellence can only be reached by aiding natural abilities? What guarantee is there that the bump of devotion and benevolence will be fully developed only in the case of the Brahman, to the utter exclusion of the Kshetriya, the Vaishya and the Sudra? The truth is, that professions must always be regulated by tastes which indicate the existence of natural capacity. And whatever Hindus, Hindu philosophers and Hindu lawgivers may think, particular tastes and particular abilites are not granted or denied by the Creator to particular classes, simply to uphold the fabric of the system of caste. Such a system therefore, which ignores the classification of nature, can neither further the ends of true knowledge, nor be in any way subservient to the well-being of society.

"Is our contemporary blind to the fact, that the galaxy of India's intellects to whom allusion has been made by him, were one and all Brahmans? And who denies that caste conferred immense privileges on the sacerdotal class? It is because of the centralization of such powers and privileges in the priesthood, at the expense of the general public, that caste is condemned on all hands. All the avenues of knowledge were closed to the Sudra. He had no access to the Vedas and Puranas. Is it at all improbable that under such a system, which has come into vogue from time immemorial, some inglorious Vyasas and Vashistas were born among the Sudras who lived and perished like cattle?

"As regards the extent to which freedom of thought and action was tolerated by the institution of caste, we cite the following instance from the Ramayana for the edification of our readers. The reign of Rama in the province of Oudh is proverbial throughout India for good government and even-handed justice, In that glorious era we find that a Sudra, who retired into the deep recesses of a forest to spend the remainder of his days in devotion, was, for that very reason, beheaded by the younger brother of Rama, it being regarded in those days highly criminal on the part of a Sudra to engage in devotion. Such was caste at that remote age. And no wonder it has proved so prejudicial to the interests of our nation."

—*Times of India*: "We all know how much more theoretical and speculative the Hindu mind is than the practical Anglo-Saxon; we know how little real History has ever been appreciated in India, and how very unsatisfactory as an intellectual discipline all their Mathematics prove; moreover, every one has marked their utterly unscientific character in all matters of physical research. If these things are neglected in schools in England, the tendency of the national character will remedy it, but if we do not discipline the Hindu mind in our colleges in the importance of History, the nature of its evidences, and the like, in the rigidly logical processes of the Greek Geometry, the beautiful generalizations of the modern, and in the applications of mathematical science to all mechanical constructions, not to speak of chemistry and natural history,—then where or how is he to learn anything of them? We take up the subject in which his aptitude is special, and we neglect all those others in which experience shows he cannot yet progress himself. If we form a race of Hindu-Latinists, need we be disappointed if they fail to supply Architects, Engineers, Surveyors, Mechanics, Chemists, Surgeons, Scientific Farmers, and a score of other professions we so urgently require to develope the material welfare of their country directly, and its intellectual welfare indirectly, but more thoroughly and healthily than could be done by any other class of men whatever. Latin and Greek we see in English schools have been extravagantly overrated; before we adopt them as the basis of our system here let us ask whether the same advantage may not be obtained from the study of other languages, properly taught, and more nearly allied to Indian requirements? At the same time let us not forget that languages alone do not afford a sufficient course of instruction, and in India perhaps we may be wrong in giving them even the chief place."

We certainly are. Languages are but a key to knowledge; a man may know a dozen of them and not be an educated man.

—Mr. C. E. Chapman, in the *Times of India*, protests against the feeling of dislike and jealousy between Calcutta and Bombay: "Most of all, this feeling finds expression in the Press of the two Presidencies, the most notable offender being the *Friend of India*—the journal that dates from the place where the message of peace and good will was first proclaimed to the natives of this country. It is most painful, Sir, to observe the gall that predominates in the editor's pen whenever he has occasion to say anything about this city; be it an elaborate article, be it a passing remark, the same spirit crops out. I know, Sir, that in touching upon this subject it may happen to me, as predicted by the wise man, that 'he that passeth by and meddleth with strife not belonging to him, is like one that taketh a dog by the ears.' Still I venture to say that it is greatly for the interests of all that the root of this bitterness should be dug up, if possible; and the best way to get at a tough old root is to trace its ramifications and see how far it extends."

The editor of the *Friend of India* visited Bombay, about the time when we were collapsing after our visit to the empyrean, and carried off a very unfavorable impression. The people of Calcutta have, besides, been annoyed by the suggestion to remove the capital of India to this Presidency. We doubt if there is any dislike to Calcutta in Bombay, beyond the unwillingness of the merchants to play second fiddle.

—According to the *Panama Star* the remains of the wreck of the Bengal British ship *Canton* has been discovered by an American captain on a coral island in the Pacific, known by the name of Sybilla or Gaspar Rica Island. The *Canton* left Sitka, in the North Pacific, 1816, and was never heard of until now, fifty years afterwards.

—*Deccan Herald*: "The Right Honorable the Governor, accompanied by His Excellency the Commander-in-Chief, paid a visit to the Poona Convent School and Catholic Female Orphanage yesterday afternoon, where his reception must have been very gratifying to him, all the arrangements having been most perfectly carried out. Mr. Fitzgerald was very much pleased by an in-

spection of the Institution, and with the Report of the Orphanage, which was delivered by Dr. Dallas; and in an address which occupied half an hour in the delivery, His Excellency gave expression to the gratification he had received by a visit to this admirable charity. The *elite* of the society of Poona were present to do honour to the occasion, and we do not remember to have ever before witnessed a more brilliant assemblage within the walls of the building."

—Mr. Bennett, in his letter to Dr. Pusey, says: "The struggle is—let us not conceal it from ourselves, it will nerve us the stronger to do our duty—*the struggle is between Catholicity and Protestantism.*" There was a time when the Puseyists thought it calumnious to state the matter so. A church that repudiates and combats Protestantism is essentially Romish.

—Beyond the Alleghany mountains and on the far side of the Mississippi, an empire, (said Mr. Seward, recently, at Annapolis,) is being established on the shore of the Pacific Ocean which must bear away the supremacy from the states both of the Atlantic and the Gulf. Their dispute had been referred to the great West as an umpire, and the West had declared that it cared for neither party, but would simply appropriate to itself all the advantage it would extract from so insane a quarrel. For proof of his words, the Secretary pointed to the course of domestic migration and foreign immigration. The men whom they wanted in their wheatfields and manufactories in the North, and in their tobacco and cotton plantations, were driven by the feuds and animosities to seek a refuge in the West, and found new states in which such annoyances are unknown. "There neither they nor the native citizens care politically for the rights of blacks or whites, or of Protestants or Catholics, in the Atlantic States, for the Great West harmonises all distinctions, accepts all men alike, exotic and native, white and black, Catholic and Protestant, Fenian and Orangeman, as equal before the law and equally citizens of the United States." With a power so constituted, Mr. Seward argued, it would be vain to contend, unless something like similar concord could be established in the East.

FRIDAY,—August 16.

—The *Powla*: "The increased interest taken in church matters in India is shewn by the publication of the *Madras Churchman*, a weekly, of similar size, price and opinions with the *Powla*, but exclusively ecclesiastical."

—Deaths last week, 243.

—At the time of the share mania in 1864 several plots of ground on the Esplanade were sold by Government to some of our wealthiest natives at very high prices. The ground not having been built upon, Government is about to resume it, the purchasers forfeiting the money paid.

—China news, via Galle: A successful attempt was made by a Japanese to shoot the Dutch minister.

Political matters are quiet in Japan but complications may arise from the desire of the Daimios to share the advantages of foreign trade, and the unwillingness of the Tycoon to comply with ther wishes, great alarm prevailed in the North respecting the Nienfi, it has now subsided.

A violent typhoon has taken place at Swatow.

The Hongkong Chambers of Commerce held a preliminary meeting respecting the recommendations to be forwarded to Government with references to the revision of the Treaty of Tientsin.

The French have annexed the remaining three provincess of Cambodia.

—Noticing the ritualistic volume "The Church and the World," the *Bombay Gazette* says: The editor concludes with a bold plea for the restoration of the Liturgy of 1549 in preference to that of 1662. He contends that the prayer introduced by "Let us pray for the whole state of Christ's Church' to which Protestantism has wickedly added, 'militant here on earth,' involves prayer for the 'faithful departed.' As to the contents of the prayer the writer says, 'Here we shall find ourselves placed in a dilemma which to a Catholic mind is inexpressibly painful. For if the words in question do not contain, as I hold they do contain, a distinct enunciation of prayer for the holy dead, it follows that the Liturgy of the English church is the only living Liturgy which is wanting in remembrance of its faithful departed, from which dilemma we may devoutly say 'Good Lord deliver us.' From which 'dilemma,' as he calls it, the writer proceeds to deliver us, himself saying,—'As English Catholics we are only concerned to show that on this point our national Liturgy is not out of harmony with the other offices of Christendom; we are content to assert that prayer for the dead is not lacking to the order for Holy Communion of the Church of England of the present day." The Liturgy of 1549 is shown to allow the full exercise of Catholic doctrine and ritual, and on the strength of it the Puseyites in London are carrying out their system. In the organs of that sect, mass is advertised to be celebrated at certain hours by priests of the English Church, and the 'mixed chalice' and 'incense' is used in nearly all their churches. On these points Mr. Sibley tells us:—'The Edwardian Church was neither afraid nor ashamed to use the old English word 'Mass' for the Blessed Sacrament.'"

—Colonel Elphinstone has been suspended from the Agency by the London Board of the Punjaub Bank.

—The Parsees arrested for the Hornby Row "Row" having apologized for their conduct and offered to pay for the broken furniture, the prosecution of the case has been dropped, not a little to the surprise of the public.

TELEGRAPHIC NEWS.

London, *Augnst 2nd.*—Sir Stafford Northcote, replying to Col. North, said that Rs. 5,23,253 which had been deducted by the Government of India from the Banda and Kirwee booty for lost revenue were decided by the law officers to belong to the prize money for distribution. This has been notified to the Governor General. Mr Crawford has called attention to the portion of the report of the Committee on the India postal communication, complaining of Government for not having complied with their recommendations. He commented strongly upon their presumed intention to give the mail contract to the Messageries Imperiales. Several members continued the discussion, animadverting upon the inexpediency of encouraging a foreign line of steamers at the expense of the P. and O. Company. Mr. Hunt contended that Government had carried out the spirit of the Committee's recommendations and kept economy steadily in view.

3rd.—In the House of Commons last night Mr. H. Seymour called attention to the Orissa famine, and complained of the tameness of Sir Stafford Northcote's despatch. The majority of the speakers severely condemned Sir Cecil Beadon. Lord Cranbourne said he attributed much physical incapacity to Sir Cecil Beadon, and deprecated the attempt to blame the system instead of individuals. He forcibly urged the House to show a lively interest in Indian subjects, and a determination to correct the abuses and misgovernment of India. Sir Stafford Northcote assumed the responsibility and vindicated his despatch, he said it was not conclusive but merely a prelude, without wishing to exculpate Sir Cecil Beadon, who was forced to rely upon his agent, who systematically misinformed him. The Reform Bill has passed the Committee of the House of Lords with an amendment introducting voting papers. Mr. Robert Spankie has been appointed Judge to the High Court of the North-West Provinces.

7th.—The House of Lords have passed the Reform Bill, and restored the £10 lodger franchise.

Mr. Bright has moved that an address be presented to Her Majesty the Queen, praying for a reconsideration of the finding of the Simla Court Martial, with the object of reinstating Captain Jervis in his position in the Army. He condemned, in strong and indignant language, Sir William Mansfield's conduct, his speech being received with loud cheers. General Peel expressed deep regret at the publication of the Duke of Cambridge's despatch to Sir William Mansfield, the contents of which, however, he approved. He said that had he expected its publication, he would, in preference, have advised, Sir William Mansfield's recall. The question of his recall General Peel said, had indeed been discussed, but the Duke of Cambridge thought such a measure would be uncalled-for, as there was nothing illegal in Sir William Mansfield's conduct. Sir John Pakington defended the publication of the Duke's despatch, which step, he said, had been taken after mature deliberation, the decision of the Cabinet being their stand-point. He denied the competence of the House to revise the sentence of the Court Martial, according to the decision of legal authorities, and contended that substantial justice had been done to Capt Jervis by the amount of compensation to be paid him. He (Sir John Pakington) acquitted Sir William Mansfield of being influenced by any personal feelings in the matter, and expressed his belief that he acted on public grounds; but he deprecated the injustice of the sentence passed on Captain Jervis.—Mr. Otway suggested, as an amendment, that an address should be presented simply praying the Queen to carry out the recommendation of the Court Martial in their finding.—Mr. Bright was willing to accept Mr Otway's amendment, but which, however, was rejected on a division by sixty-six to forty-eight.

8th.—The *Moniteur* says that it is the firm intention of France and Italy to respect the September Convention.

10th.—The amendment to the Reform Bill brought forward by Sir Hugh Cairns for a representation of minorities, has been adopted by the Commons. The voting papers and other amendments have been rejected.

Dhollera 8*d.*

Advices from New York state that Secretary Stanton has refused to resign, at the request of President Johnson.

The disquieting rumours concerning the relations between France and Prussia have entirely ceased.

The names of Colonel Lamb and Captain Mercer appear in the obituary of the week.

RECENT WORKS ON CHRISTIAN EVIDENCE

(Concluded from our last.)

We cannot, therefore, too much rejoice that the intellectual strength of the Church of Christ is being put forth in vindication of the truth, and exhibition of the beauty of the divine life of Jesus. To do the latter, indeed, is to do the other also. The more the character of the Lord is examined, the clearer the understanding of His marvellous wisdom, the more the beauties of His career are realized, and the deeper will be the impression that the Gospels are true. Mere historic arguments to prove their antiquity; careful attempts to remove the apparent discrepancies by which some are staggered; appeals to the testimony of Fathers and Churches on their behalf, are nothing when compared with the force of the argument derived from the life itself. In the full view of its glorious revelations of a virtue passing not only what men ever realized, but also what men ever imagined, how paltry and unworthy the cavil by which men have sought to prove that this Jesus was but the creation of myth, or that, if He existed at all, He was but a poor dreamer, carried away by the intoxication of His miserable and deluded adherents. To Mr. Plumptre and the author of "Ecce Deus" alike we owe a debt of gratitude for the clearness with which they have brought out some of the more remarkable features of the narrative, and the earnestness with which they have insisted on the conclusions to which they point. Looking at the subject under different lights, and exhibiting great variety in their mode of treatment, they have both shown how any of the theories which represents Jesus as anything less than the Son of God, fail to explain the phenomena of His life, and how that life, in its divine beauty, remains the unanswerable argument on behalf of that religion of which He is the Alpha and Omega.

Christendom has yet to learn the power which belongs to her in the presence and influence of the living Christ. She has been too apt to trust in the careful definitions of her creeds, and the elaborate argumentation by which their articles have been defended; in her powerful organizations and the agences they have been able to employ; and has sometimes forgotten that it is in Christ himself that her strength is to be found. It is only too certain that theological teaching has often served to obscure great spiritual truth. The schools, in their anxiety to reduce the revelations of Scripture relative to Christ and His redemption to a formal system which might be set forth in a series of propositions, and defended in the most approved logical method, have run no little danger of obscuring that which they have sought to explain, and enfeebling the defence which they sought to strengthen. Theological disputants formed under their influence have regarded with special favour the dogmatic teaching of the Epistles, forgetful that even the powerful logic of Paul is not so convincing as the life and teaching of the Lord himself. It is true that the distinct statements of doctrine in the Epistles have special value, but they have little weight when contemplated apart from the records of the Gospel. The man who had been educated solely under the influence of the former might indeed feel the force of their reasonings, and confess that there was a superhuman dignity and glory belonging to Him of whom they spake, but in order

to the strong and earnest faith which sweeps away all doubts, and brings the soul into loving fellowship with Him, he must have also that intimate personal knowledge of Christ which is to be gained from the simple narrative of the Gospels. In this way, these Gospels have a more important place to fill than has been generally ascribed to them, awakening in men that kind of feeling which was expressed by the Samaritans, "Now we believe, not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world."

It is the nature and power of this spiritual force which divines appear almost unable to realize. They employ themselves in careful criticism of the text; they do battle about the meaning of particles and phrases; and not unfrequently seek to press into the service passages that, to say the least, are somewhat doubtful, and meanwhile they are weakening that impression of our Lord's divinity which is to be derived not so much from any isolated declarations as from the entire representation of His character and work which is given by the Evangelists. So completely has this notion of the Christian doctrine, as something built upon a certain number of texts, and therefore weakened in its foundation if the application of any of them can be set aside, taken possession of many that they regard any questioning of the orthodox interpretation of these passages as in itself a proof of heresy. Thus it is only recently that the argument derived from the celebrated passage in the 1st Epistle of John relative to the "three witnesses" has been given up as untenable, and there are doubtless many still to be found who regard the admissions which scholars have been compelled to make in relation to it as a grievous departure from the faith. They do not see that they are really sacrificing the interests of the truth by arguing it on so narrow a basis, and suffering it to be supposed that any kind of verbal or textual criticism could affect the authority of a doctrine the surest evidence for which is in the fact that "we see His glory," and that it is "the glory as of the Only-begotten of the Father, full of grace and truth." Criticism may set aside the genuineness of one passage, and lead us to question either the rendering or the interpretation of another, but it cannot dim the beauty of that perfect portraiture, every lineament of which bears on itself the stamp of divinity. His words, His acts, His whole spirit place Him on a level so far above not only all human achievements, but all human conceptions, that we recognize at once the special dignity belonging to Him. Not only is it true that "Never man spake like this man," and that never man lived like this man, but, still further, that in the brightest imaginings of the purest spirits of the race, such an ideal of humanity never presented itself. We cannot too strongly insist upon the distinctive features of this portrait, its matchless beauty, its essential difference from every type of nobility or excellence to which man has ever done reverence, the inability of man even now to appreciate, much more to reproduce, its most characteristic traits. There, at all events, is the picture: how came it into existence? If not a copy from an original, to whom are we to attribute a conception so sublime? Wondrous as the story is, it would be still more marvellous were we to believe it false, and to suppose either that the result of the mere deposits of mythology was a creation so perfect, or that men who did not hesitate to impose upon the world a fraud the most gigantic were yet men of spirit so elevated and pure that they alone have set before the world, in their fiction, an example of a goodness, unapproachable in every point, but in nothing more remarkable than the breadth of its sympathies and the absence of those prejudices belonging to the people among whom the inventors dwelt, and by which, on the showing of their own record, they were themselves largely influenced.

Feeling these points very strongly, we wish very heartily to recognize the service Mr. Plumptre has rendered in his "Boyle Lecture" on "Christ and Christendom." Regarded purely in a literary point of view, his book has a great charm. The minute and pains-taking examination of the contents of the Gospels; the quickness with which every hint, however slight and incidental, is seized upon; the wondrous skill shown in grouping scattered facts together and looking at them in their relation to each other and the general narrative, give these lectures a remarkable freshness, and ought to make them as popular with the ordinary reader as they will be peculiarly suggestive and useful to the scholar and divine. But he has a higher aim. He feels that no contribution can, in the present time of doubt and discussion, be more valuable than anything which helps to a more perfect understanding of the Christ: that in Him is to be found the answer to the sceptic's doubts on the one hand, and the solution of the perplexities and difficulties of those who are eagerly craving for a deeper unity of the Church on the other. What Episcopal consultations, Evangelical Alliances, carefully-prepared terms of compromise and fellowship, reunions of great ecclesiastical bodies cannot effect, may be secured by the common attraction exercised on all by the Christ. "The history of Christendom shows that, in proportion as men have lived in and on those words and acts, they have risen upward to truth and purity; that in proportion as they have neglected them, they have fallen into grossest superstition or barren dogmatism."

But it is to strengthening the defences of the faith that the writer's attention is chiefly given. He marks carefully the distinction between the character of the assault made on Christianity in Boyle's own time, and those against which it has to contend now, and shows how through "the school of merely forensic apologists, who have never known the conflict with doubt, may be acute, triumphant, defiant, meeting scorn with scorn, and railing with railing," such a temper can have no place with those who understand the pressure of religious difficulties on sincere and anxious, though doubting hearts. Such we cannot deal with more effectually or tenderly than by leading them on to a true understanding of the Lord. When they have learned who He is and what He did, they will have found great help at least in dealing with a multitude of other questions which at present demand solution and are troubling the hearts of many. They who have come to form exalted conceptions of Him will learn from Him how they ought to regard those Scriptures "in which He acknowledges the teachings of His Father, in which He saw the lineaments of His own life and work portrayed distinctly, which were His weapons in the crises and conflicts of His life;" for "His reverence for the law and prophets should surely be the standard for our reverence."

Still more must our views as to law and its operations in the world of Nature, and consequently of our ideas as to the possibility of miracles, be mainly determined by the views we form of Christ. "The life of Him who has drawn all men to Him by the truth and holiness of His nature, who has given mankind (I use no other word than might be used by one furthest removed from the faith of His disciples), the noblest and purest of all creeds, is interwoven with and inseparable from, the supernatural. Whatever portions of the narrative may be rejected as mythical in character or of doubtful origin, the smallest residuum that is left leaves us no other conception than that of One who at least believed Himself and was believed by others, to possess a wonder-working power, who asserted His own authority over nature in word and act, and where the common order of succession was not broken, taught men to believe that not, 'one sparrow fell to the ground,' and not 'one hair of their head should perish,' without their Father's will." Reject all this, believe that the life is a fiction, or that Jesus was either a deceiver or the dupe of His own fancy with a body of followers as much deceived as himself, and we are left "in the dreary darkness of a life without hope and without God." But "if the life leaves on us the impression of being not only the loftiest ideal, but the most real and living of all human lives—if we learn to believe that He was neither deceived Himself nor the worshipper of a *Deus quidam deceptor*—will it not help us to endure till all things shall be made clear, seeing in laws that we can trace, the finger-prints of a Divine Will, owning a law above this law, as we see star beyond star and glory beyond glory, but believing that there is one Supreme Will which has determined all from the beginning, and that from that centre and source of all laws the natural and the supernatual are seen, as are the spiritual and the material, as necessary complements of each other and working as He wills?" We must refer our readers to the volume itself to learn how admirably Mr. Plumptre has fulfilled his own purpose of showing how in the life of Christ is to be found one of the most powerful vindications of Christianity. In the course of his lecture many of the objections that have been made to the Gospels on internal grounds pass under review, and are dealt with in a very skilful and discriminating manner. We should have been very glad to justify our observation by examples, but our space will not allow us to do more than bear our very distinct and hearty testimony, not only to the spirit of the book and the weight of the general argument, but also to the great value of his criticisms, which are almost invariably marked by singular delicacy and justice.

"Ecce Deus" has been already noticed by us, but requires also to be regarded in the present connection. It is a very remarkable book, and would undoubtedly have been thought more so had not its title, the fact of its appearing anonymously, and the strictures it contains on "Ecce Homo" all challenged comparison with a work to which, so far as literary excellence is concerned, it is certainly much inferior. We suppose that when an author preserves his incognito, it is anticipated that his work will excite more attention, just as the mystery around the Black Knight, who fought in the lists at Ashby, invested him with a special interest. Certain it is however, that it leads to some extraordinary and rather inconvenient guessing as to the authorship. We have heard "Ecce Deus" put down to two or three ministers of some eminence, and in one case have been assured that the hearers of the preacher in question remembered some of the passages in the volume. Despite, however, such strong testimony, we must doubt whether any Christian minister is the author of the book, containing as it does, descriptions of the sect-churches, as it calls all denominations, utterly inconsistent as coming from one holding such a position. Of course there are many ministers who feel with the writer that great reforms are needed in all our ecclesiastical organizations, that there has been an "undue (may we not say criminal?) protrusion of the sectarian phase of religious life," that "the act of joining the church has been regarded as a transaction between man and man," instead of being, as it is, a transaction between the soul and its Divine Lord, and that the terms of admission adopted by many communities are not only unwise but unscriptural. But there is a savageness in other of his remarks which appears to indicate an intense contempt for and absolute revolt from "organized Christianity." We could fancy that we hear the voice of some worthy Plymouth brother in the assertion that the church (now understanding by the term organized sects) is, "humanly speaking the most despicable institution which men are now tolerating." Even this fierce assault does not content him, for, as if dissatisfied with his language as too moderate, he says, a little lower down, "Nothing can be more un-Christ-like that is not positively devilish." If a man who writes in this style is a minister in any of these "sect-churches," he is surely in his wrong place, and ought at once to shake himself free of all connection with an institution that, on his own showing, is rotten at the core. We say nothing of some of the theological opinions expressed in this volume, for we know not what latitude men may claim in these days, but we should hardly expect to hear a minister of an Evangelical church treating the doctrine of regeneration as an esoteric doctrine of Christianity not to be inculcated on the masses of mankind. "Take the matter of being 'born again.' Christ did not use such words to the common multitude, but specially to a 'master in Israel.' He never used them again, so far as we can learn from the narrative, yet because He used them in such an exceptional case, thousands of preachers perplex promiscuous congregations with them every Sunday." We hardly think that the divine to whom the book has been so confidently attributed, would be very grateful to those who credit him with such views.

It is to be regretted, indeed, that the course which the author has taken in these cases, and especially the extravagance of some of his censures, should mar the beauty of a book which is marked by real force and originality. The title indicates this general design. The author believes that any theory which does not recognize that Jesus Christ was God incarnate is inconsistent, not simply with a few facts, but with the whole phenomena of his life, in which there is throughout remarkable unity and consistency. From this he proceeds to argue "that the author of 'Ecce Homo,' having overlooked or ignored those conditions (the unprecedented conditions, that is, under which Jesus Christ became incarnate), has worked from a wrong centre, and reached several sophistical and untenable conclusions." No doubt there is a great deal to

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be said in favour of this view, more than some who, captivated alike by the freshness of thought, and fascination of style which secured the book such a wide-spread popularity, were loud in their praises of "Ecce Homo," will be ready to admit. Unquestionably, the difficulty of pursuing such a line of inquiry meets us at the very first stage. "If (argues our author with great force) a biography is to be traced from point to point, how can it be done without referring to the birth, if not to the ancestry, of the person whose biography is to be traced? Suppose that a writer should undertake to trace from point to point the biography of the author of 'Ecce Homo,' would the author, or would the public be satisfied if the writer did not open the narrative earlier than the time of the appearance of that book? Yet this is what the author of 'Ecce Homo,' does with the biography of Jesus Christ, and with this disadvantage on his part, that he overlooks a fact without which all the succeeding facts never could have transpired." All this is true, but then it forgets that the author of "Ecce Homo" does not profess to give a complete survey of the life and work of Christ, but, on the contrary, plainly intimates that the work will be incomplete until supplemented. Whether it was wise to publish such a work in detached portions, whether there is any probability that the second part will, or, indeed, if it is to be consistent with some of the utterances of the first, can effectually supply its deficiencies, is one thing—whether the author might advantageously or fairly occupy the position he has taken, and construct an *argumentum ad hominem*, is another. It may be that the latter is not the correct view of his intention, but if it be—and till we have the fuller light which his own promised book alone can give, we have no right to assume that it is not—there is no logical objection to it. Standing alone, as it does now, the book is eminently unsatisfactory, but on the other hand the author of "Ecce Deus" has pushed his arguments too far. But his reasoning for the divinity of our Lord is clear, lucid, and irresistable; and were the book freed from some little excresences which have no bearing on its cardinal object, it would have even higher value.

We have left ourselves but little space to speak of the last book on our list, which, as the production of a candid, devout, and liberal mind, dealing with one who had been betrayed into scepticism, and seeking to clear away some of the mistakes by which his intellect was beclouded, deserves careful attention. The writer is a sincere believer in the Bible, but he does not accept it in the way that a great many orthodox people deem essential. By many he would be esteemed a heretic, but he is a heretic who holds fast by a great part of Christian truth, and believes that he holds it all the more clearly and strongly because of what may be regarded as his heresy. The spirit and design of his book may be judged from the Preface, in which, speaking of the class to whom it is specially addressed, he says:—

"The secret of the success which now attends publications intended to advance a destructive criticism is that they speak to men already perplexed in faith, but pure in deeds, who received with their first instruction in Christianity statements of doctrine which in the time of mature reflection appear to contradict the Divine instincts of justice, mercy, and truth—the image of God's own eternity in the heart of man. These doctrines taught as necessary inferences from, or as identical with, the facts of Christianity, were once acquiesced in as the creed of Christendom, but now in not a few cases repulsion follows the attempt to read and understand them by the light of reason and conscience. That it may be very difficult to render service to such persons without paining or perplexing timid and anxious spirits is but too probable: but everything of a merely personal character ought surely to be risked by Christians on behalf of men and women who, even in their unbelief, have not cast off the reverential feeling for Scripture which they acquired in youth, and who are always willing to allow that to a Bible training they mainly owe the light and life in and by which they now see."

The book opens with an imaginary correspondence, in which on the one hand the case of the reluctant sceptic is treated with great ability and impartiality, while in reply the author brings out the view which appears to him to relieve revelation of the difficulties which the inquirer has found in it. Especially does he grapple with the objections drawn from the conduct of the Jews to the Canaanites, explicitly denying that there is any warrant for the common notion that the massacre of these people was divinely commanded, and maintains that in this, as in a great many other points, we get free from a great many perplexities by drawing a distinction between what God clearly commanded and what men actually did. His theory is that while the Bible contains direct revelation it has also a large element that is human and uninspired. To discriminate between these two parts is the work of the verifying faculty. But this opens a subject far too important to be discussed at the close of an article. We hope to find some opportunity of entering upon it fully before long. Meanwhile we thank the author of "Liber Librorum" for the earnestness, the moderation and the ability with which he has stated his views. We cannot feel that he stands on very safe and certain ground, but his book is marked by great thoughtfulness, and is full of interest from first to last. It is intended to counteract a spirit which is only too widely spread, and of which he writes in the following strong and earnest terms, adopting in the first sentence the language of a distinguished Catholic writer:—"Externalism is superficiality; superficiality is frivolity; frivolity means mangeableness by a strong spirit and will. What England has chiefly to dread in the present advancing love of ritualism is the scepticism it hides and the frivolity it engenders and encourages; each, in its own way, fatal to the civil liberty which arises out of religious individuality and its accompaniment—a claim that the supremacy of conscience shall be acknowledged."—*Christian Spectator.*

Miscellany.

—The *guana*, a reptile of the lizard tribe, has hitherto been worshipped at Bonny, W. Africa. The following letter from Bishop Crowther, April 22, in the *Church Missionary Gleaner*, describes the overthrow of this superstition:

No sooner was the renunciation made, and orders given to clear the town of them, than many persons turned out in pursuit of these poor reptiles, which had been so long idolized, and now killed them as it were in revenge, and strewed their carcases all about in open places, and in the markets by dozens and scores: fifty-seven were counted at one market-place alone, where they were exposed to public view as a proof of the people's conviction of former error, and that they were determined to reform in good earnest in this respect: everywhere one went the carcases of the guana met the sight.

PASSENGERS SAILED.

Per mail Steamer *Salsette*:—

For Marseilles.—Mr. P. Admas, Mr. Balfour, Mr. S. Burstall, Mr. R. H, Trotter, Mr. C. F. Kelly, Lieut. Tarleton, Captain R. Eckford, and Major Hall. *For Southampton.*—Admiral Hillyar, Mr. Bertram Mitford, Mr. John Young, Mr. David Meafan, Captain W. J. Close, Mr. Alex. Jervis, Mr. Whish, Mrs. Heathcote and infant, Mr. John Swaby, Mr. J. Holder, Mr. Alfred Curtris. and Mr. Robert Fryer. *For Gibraltar.*—Mr. A. F. Santos. *For Suez.*—Mr. Gromme, Mr. Ashburner, Mr. Chas. Liddler, Mr. W. H. Clark, Mr. J. Messenger, Mr. T. Stubbs, Captain Applin, and Lieut.-Colonel H. J. Day.

DOMESTIC OCCURRENCES.

BIRTH.

MYATT—August 10th, at the Esplanade, Bombay, the wife of Mr. John Myatt, of a son.

MARRIAGE.

MENESSE—SHEAN—August 10th, at Christ Church, Byculla, by the Rev. G. C. Reynell, Alexander Menesse, to Marion Shean.

DEATHS.

FAWCETT—July 31st, at Hydrabad (Scinde), of intermittent fever, Mr. Joshua Fawcett, Conductor P. W. D. aged 43 years.

DRYNAN—August 3rd, at Beawr, of Cholera, Mr. John Drynan, Agent of the United Presbyterian Mission, deeply regretted.

UDELL—August 3rd at Baroda, John, son of the late Serjeant Udell, Bombay Horse Artillery, aged 22 years.

TURNBULL—August 5th, at Camp Burda Chowkey, Captain C. J. Turnbull, late Wing Officer, 23rdN. L. I.

BARKER—August 7th, at West-end Villa, Parell, of acute dysentery, Mrs. Mary Barker, aged 42 years.

WILSON—August 10th, at Broach, Mabel, the infant daughter of Mr. and Mrs. R. H. Wilson, aged 9 months.

TYNDALL—August 15th, at Bombay, Jane Tyndall, widow of the late J. Tyndall, Esq., Captain, 22nd Regt. B. N. I., and eldest daughter of the late Rev. John Ravell Walsh, of Blessington Co., Wicklow, Ireland, aged 68 years.

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